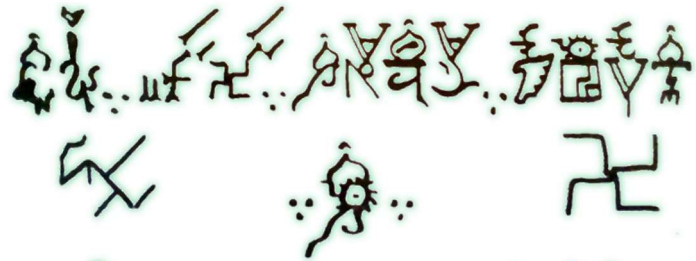
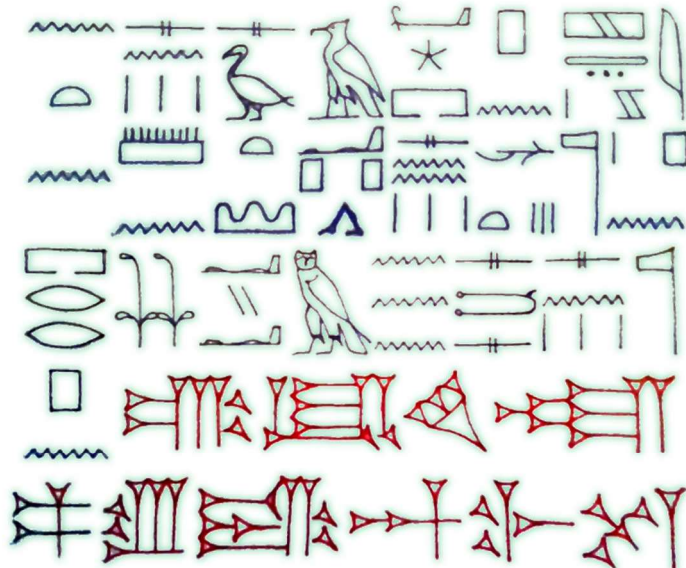


"Which Way White Man?"



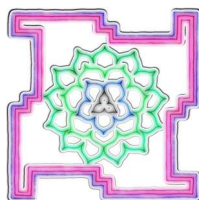
गकी हयब्लय मरुजल फेषोवेत

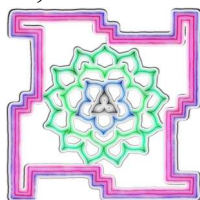
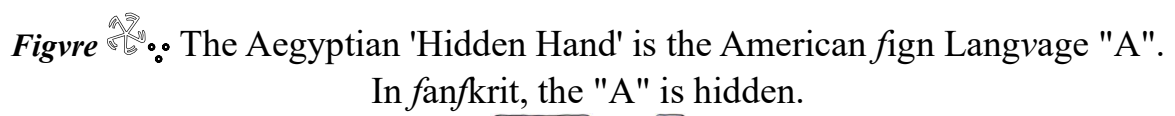


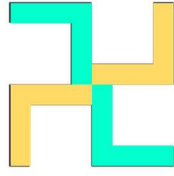
"These two arms come forth from
the waters, and they bear up
this god."

- The birth of the
Sun God; 12th ÷ Tat

Figure 8. Nirvana







ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

वैष्णव तव कर कमल
 वरे नकहम अदबहूत

सहरनगम दलीत

हीरनयकसहीप तनू बहरनगम

केराहव दहरत नरहरी रूप जय

जगदीस हरे "O my Lord, Your hands are

very beautiful, like the Lotus Flower, but

with Your long nails, You have ripped apart

the wasp Hiranyakashipu. Unto You, Lord of

the universe, I offer my humble obeisance."

नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥

वीर वीर ॥ मलेच
 नीवह नीदहने कलयसी

करवलम दहूमकेतुम ईव

कीम अपी करलम केसव

दहरत कलकी सरीर जय

जगदीस हरे "O Keshava! O Lord of

the universe! O Lord

Hari, who has assumed the form of Kalki!

All glories to You! You appear like a

comet and carry a terrifying sword

for bringing about the annihilation of

the wicked barbarian men at the

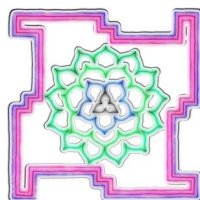
end of the Kali-yuga."



na ra si ma



ka al ki





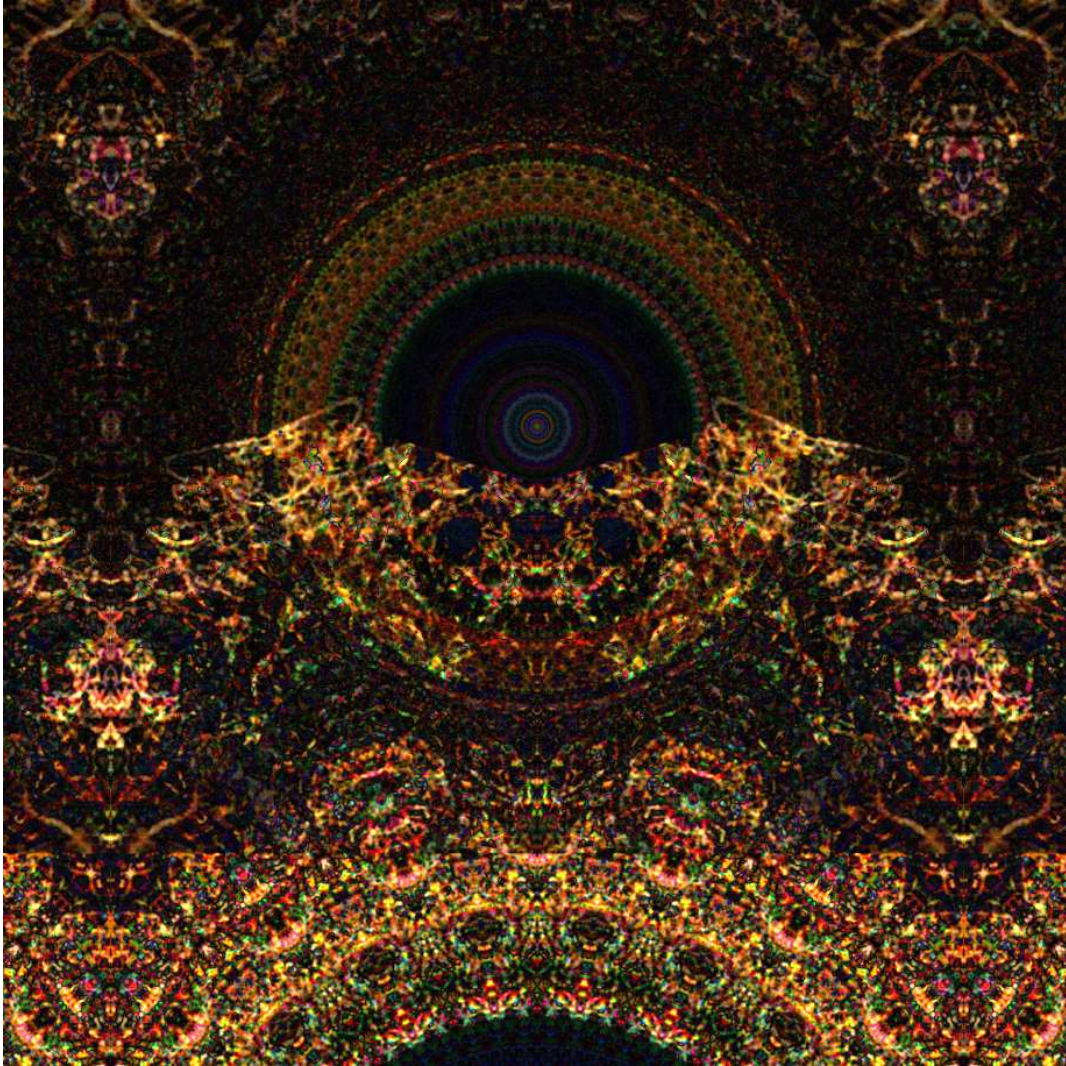
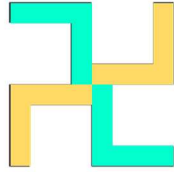
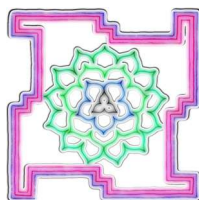


Figure ✱ ∴ ⅆ ⅆ ⅆ ⅆ

The Enlightened Boddhi~~f~~attva, ~~I~~S the Reflection, the ~~f~~elf, the ~~W~~itness and, the Creator and; none of these.

Inp uts A	Inp uts B = !A	Resvlt
The Reflection	!The Reflection	sam s ara or Nirvana
The f elf	!The f elf	
The W itness	!The W itness	
The Creator	!The Creator	



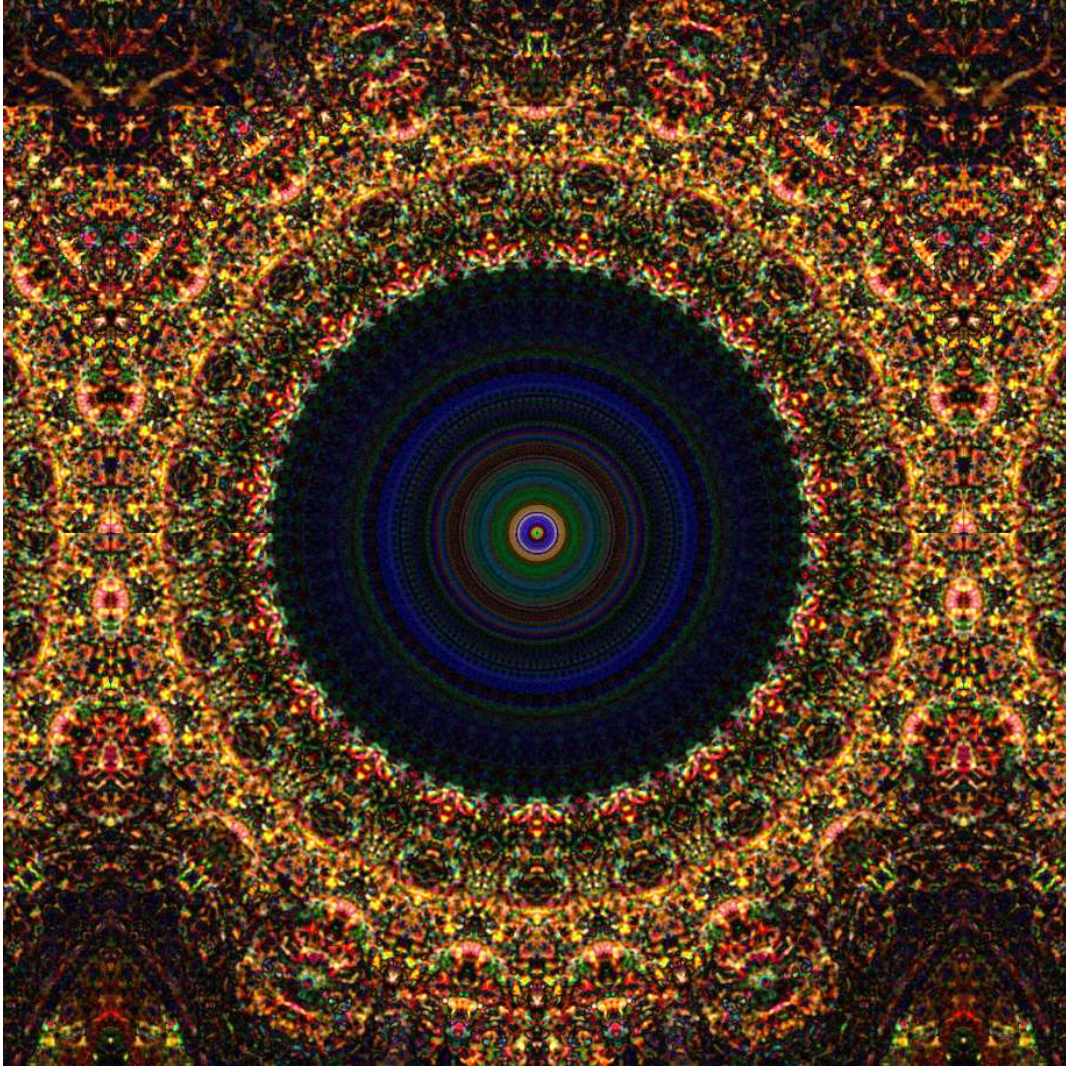
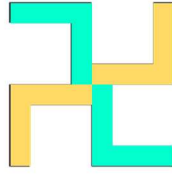


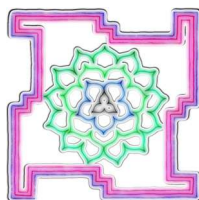
Figure © ∴ ÆδΔ

This would imply an:

- ∴ OR Operator for Nirvana (connectedness);
- ∴ AND Operator for samasara (separateness)

Whereby:

- ∴ The Enlightened Bodhisattva switches between the Reflection, self, Witness and Creator in Need.



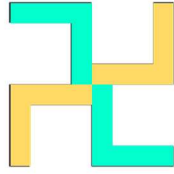


Figure  $\bullet\bullet$ $\text{Æ}\delta\Delta$ 

- The switching between Inputs A is a “form of escape.”
- This “form of escape” is due to *famfara*.
- so even (1) the basis; (2) this observation and; (3) this communication is due to *famfara*.

They say only the Enlightened Buddhifattva fees ‘no enemies’ and ‘false constructs’ – but even ‘they’ are evidence of famfara.

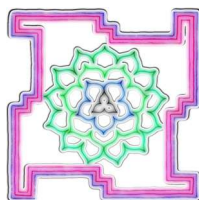

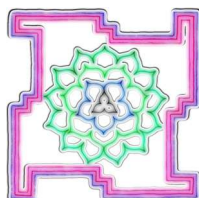




Figure 



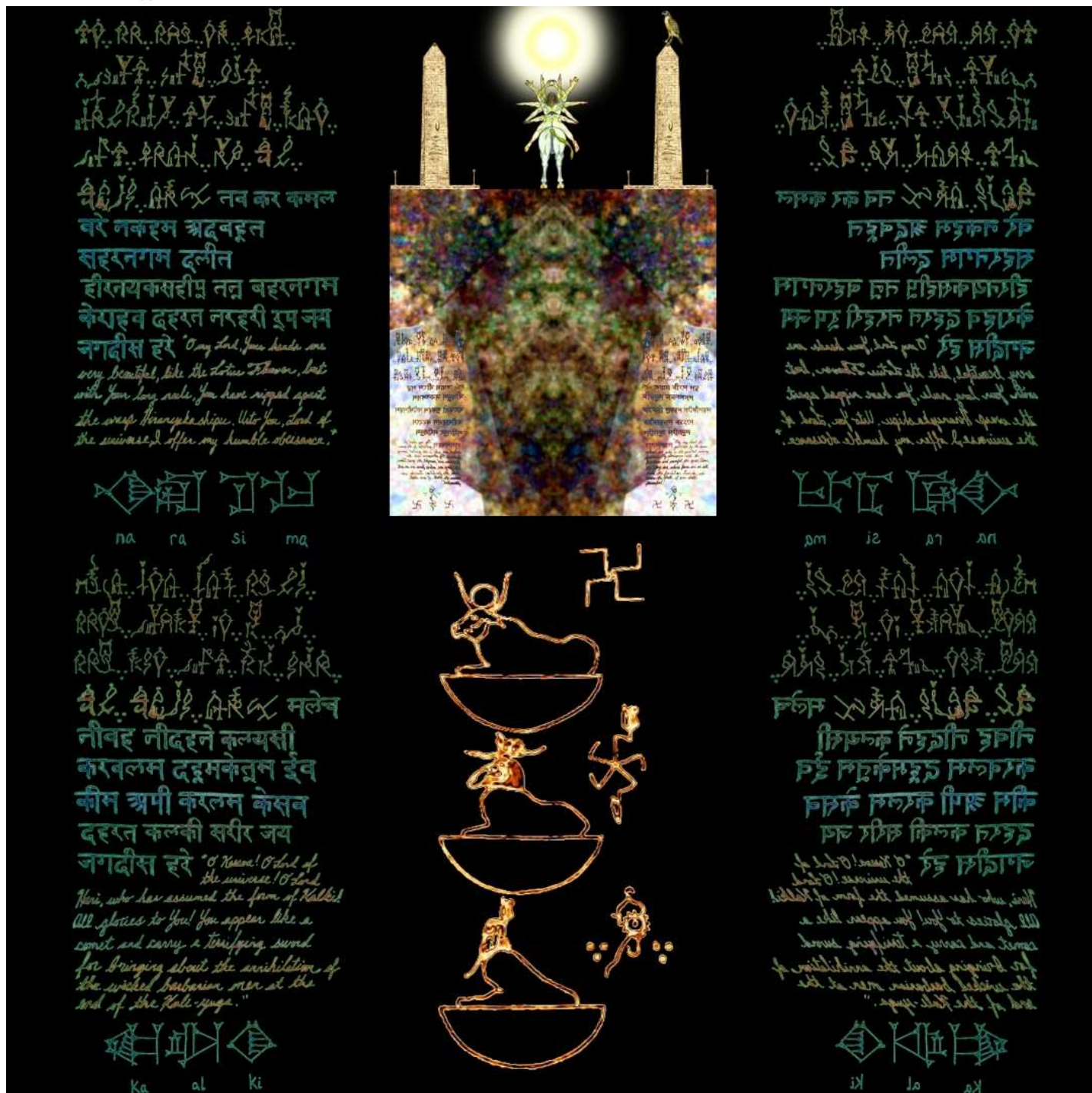
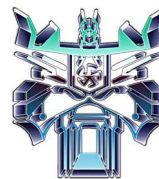
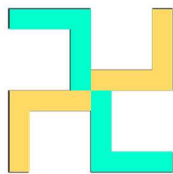
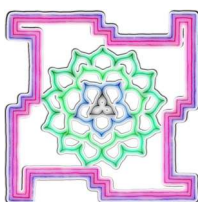
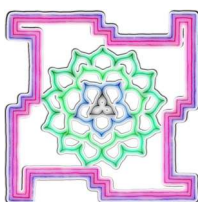
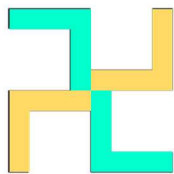


Figure Narasimha Kalki





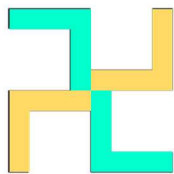


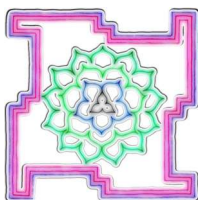
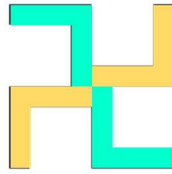


Figure  Re's Action of Narasimha || Kalki





Let the Cat be a Cat

A Cat, being a Cat, jumped up on the high food counter in a House and knocked something over. The Man of the House, having heard the clatter, got upset with the Cat – thinking that the Cat should behave like a Man!

You see, the Man of the House, was very busy at the time, trying to be a Man, in a corrupt system. The corrupt system was forcing the Man to go against His Nature and wouldn't let him be a Man.

The Man wrote a Petition for a Redress of Grievances to the corrupt system. The corrupt system, having heard the letter, got upset with the Man – thinking that the Man should be corrupt!

The next time the Cat knocked something over, the Man congratulated the Cat for being a good Cat.

A Recursive American Zen Koan

